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THE BETTER WAY.

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EDITORIAL.

CHILDREN, like spirits, love poetry, music, and flowers. The love for children, therefore, brings us nearer the spiritual world.

REMORSE drove an Italian woman in New York to suicide because she had been unfaithful to her husband. What man has such a conscience.

ACCORDING to an imperial decree Russian Jews can not pass through Germany. All the better for Austrian railroads. The Kaiser will next cut off his nose to spite his face.

THE first bank failure in 900 years occurred in China recently; but it was no sooner discovered than one director committed suicide, two took French leave, and a fourth was arrested before he could get away from the city.

"PUCK" in illustration says the Kaiser, on account of his fondness for "lording it" over his subjects would be eminently qualified to act as park policeman in New York; or take the position of elevated railroad brakeman, drive a beer wagon, or become a floor-walker in one of our large retail stores. Mr. Puck cuts two ways.

THE bill to return to hanging, instead of killing murderers by electricity in this State, says the "N. Y. World," is to be reported favorably at Albany. The question as to whether this is an advance or a retrogression depends to an extent on the other question, as to whether the day for capital punishment in any form is or is not past.

CONCERNING Sunday amusements, the "World's Advance Thought" very pertinently says: "The persistent closing of the innocent, refining, and elevating places of public amusement on Sunday is one of the most potent influences in promoting the success of the objectionable, debasing, and criminal resorts which are patronized as a substitute."

A WRITER in "Freethinker's Magazine"—T. H. Callahan, of Buffalo, N. Y.,—says of Spiritualism, "my experience and observations in this direction, for nearly forty years, forces me to believe that a Spiritualist is either a fool or a hypocrite." It is the belief of most people that those who can not comprehend a truth after such long "experience and observation" are rather dull of comprehension, and should "not throw stones."

A JUSTICE in Brynne, N. J., has discharged from custody a Jew who was arrested for violating the Sunday laws by selling groceries, holding that Jews could not be compelled to recognize Sunday as the Sabbath. New Jersey may not be considered as being in the jurisdiction of the United States, but it has a justice, however, who understands the spirit of the Constitution better than many who claim to be American citizens.

A WELL-KNOWN Materialist asks in the "Chicago Times," why can not spirits do slate-writing on the table as well as under it. They do, sometimes; and in such a manner as to leave no doubt in the minds of the investigator that an invisible power is at work—the pencil being seen to move and do the writing, as reported by Prof. Elliott Coues in the "Religio-Philosophical Journal" of February 27, 1892, and reprinted in THE BETTER WAY of March 26th.

AN ITEM got into two of our city papers last week to the effect that a certain lady medium had been "run out of town," by Spiritualists because it had been discovered that she was a "fake." Those who gave circulation to this report will be surprised to see that lady in our midst again shortly and thus have something akin to slander staring them in the face. And the individual who gave birth to the report should not be surprised to sense a reaction of the evil on him or herself, as everything works by law in nature, whether belonging to the

physical or mental realm of existence. Introspection is the best school for a little light on the law of cause and effect.

"Why is it," somebody asks, "that spirits so often lead people astray concerning the discovery of such treasures as would prove a boom to Spiritualism?" One reason, we opine, is to discourage an element from coming into our ranks whose sole aim would be a selfish one. An occasional example of this sort shows that Spiritualism is not here to bring man material wealth, but to prove itself worthy of a higher mission. Besides that, Spiritualism needs no booming. Truth is self-sustaining; and the proof of a future existence with accompanying morale should be incentive enough for all thinkers to investigate its claims.

OUR Chicago contemporary, the "Religio-Philosophical Journal," speaks thus kindly of our removal:

We heartily congratulate our contemporary, THE BETTER WAY, on its new quarters. It certainly deserves an inviting and commodious home, such as it now occupies in the Excelsior Building, corner of Race and Longworth Streets. In the issue of last week the announcement of its change of quarters and allusion to previous struggles and future prospects are made in modest but self-reliant terms. That many improvements must still be made is frankly acknowledged by the managers and the assurance given that in due time they will come. We wish THE BETTER WAY a long and prosperous career. Those desirous of patronizing a low-priced denominational spiritualistic paper will find our Cincinnati contemporary the best of its kind in the world.

DR. MCGLYNN says: "To be a Catholic in Italy it is necessary to be a traitor to the country." Of course, that includes an ill-feeling for all opposition to popery. Catholicism has been steadily losing power throughout the civilized world on account of this unloving emotion towards those of other opinion and denomination. Disintegration begins as soon as a people become disloyal to themselves; for any ism that claims to be based on love and practices the opposite, must fall, just as the individual does who practices hypocrisy. We can not be true to our own religion while hating another. If a cause is based on love, its advocates must live it; for they represent their cause in the effect.

THE forty-fourth anniversary of Modern Spiritualism was more widely celebrated than any other anniversary recorded. Whether due to the many new converts added during the past year, who have infused new spirit into the cause, or to the added opposition, is indifferent. Opposition certainly always inspires devotees with more zeal, whether it be Christianity against Spiritualism or vice versa, while indifference puts watchers off their guard, and disintegration begins—especially where a system is built on error. There are many who think Spiritualism a grand delusion, which will be dispelled in time. Opinion is free. But Spiritualists are willing to let Father Time settle the question.

"I CONSIDER Spiritualists either mildly insane or worse than frauds; in fact, downright malicious," said Mrs. Henry Ward Beecher to a newsgatherer of the "N. Y. Morning Journal" in a late interview concerning the report that her husband, the Rev. Beecher, had been a believer in Spiritualism. While we hardly dare believe that a Christian minister's wife could have such an opinion of any sect, yet it stands recorded against her—if the reporter has not fabricated or misinterpreted the remark. But Mrs. Beecher also says, that since her husband's death she seems to have been looked upon as a legitimate prey for conversion, and has been annoyed beyond endurance by spirit-messages, sent to her by mediums. If the latter be true, Mrs. Beecher's conclusions are not to be wondered at. We have a number of over-zealous people in our ranks, who act on every suggestion that presents itself, and more to the injury than to the good of the cause. In the majority of cases they are novices, who settle down to their own conversion and a study of their own natures as they begin to understand the mission of Spiritualism, instead of trying to convert or instruct others. But then the reverend lady, too, might have been a little "milder" in her opinion, and not concluded that sympathy meant "malice." But we would

respectfully suggest that our workers, hereafter, court live Spiritualists, and let the "dead" ones rest.

MILITARISM.

The army which Napoleon led into Russia was not as large as that of today in a period of profound peace. The army in France alone musters fully 525,000, not including the reserve nor the 75,000 in the colonies. Facing the French army are 500,000 German soldiers under arms with nearly 7,000,000 reserve. These two nations alone could muster in about 7,000,000 soldiers in the event of war, and of which about 6,000,000 would vote in favor of peace and disarmament were it submitted to a test by ballot. Even England with all her vast dominion is not troubled with such militarism, and the United States has happily escaped it altogether, which latter can be said of few other republics. And it is well that it has less; for the American people would not have tolerated it. A large standing army is too much of a temptation to politicians to perpetuate their governing power, and the first indication of such autocracy would have caused an uprising that might have terminated in disunity altogether, and made four republics out of one. Our greatest safeguard and thus our strength as a unit lies in avoiding militarism. Let our doorways be strengthened, but keep the heart of the nation free from anything that smacks of despotism. It is extremely difficult to regain liberty once forfeited. "Eternal vigilance" is therefore our only safety from mental, moral, and physical enslavement.

SUNDAY LAWS vs. REASON.

The United States Constitution is a purely secular instrument. It neither affirms nor denies the existence of God. There is no mention of a deity in the Constitution—not even in the oath required by the President. The first Amendment explicitly prohibits Congress from making any law "respecting an establishment of religion." The Supreme Court of Maine recently decided that "Christianity as a system is unknown to our laws." Chief Justice Cooley, of Michigan declares "all support of religious instruction must be entirely voluntary." The Supreme Court of Ohio has also expressly declared that "neither Christianity nor any other system of religion is a part of the law of the State." This decision was re-affirmed afterwards; and still later the same court said: "If Christianity is a law of the State, like every law it must have a sanction; adequate penalties must be provided. . . . No one seriously contends for any such doctrine in this country, or I might almost say in this age of the world." [23 Ohio State Reports.]

Christianity is therefore not a part of the law of the land, and to make Sunday laws of any kind is a sanction—a direct violation of the first Amendment of the Federal Constitution. For to make Sunday laws is to ally the Christian religion with the State. Why not make Saturday laws for the Jews, or Wednesday laws for the Spiritualists? In a country that guarantees every one a right to worship according to the dictates of his conscience, all should be accorded equal right when a sanction is given to religion at all. Sunday is simply a day observed, by common consent (though not the true Sabbath of the Bible), by the Christians as a day of rest or worship *ad libitum*. How then can a secular government, with consistency, make a law that is *prima facie* a religious law? Every such law is unconstitutional, and no reasonable justice could regard it otherwise if brought point blank to the fore. But legislators do not reason to this depth, and many do not reason at all. They make laws to earn their salary, and leave it to contingency to enlighten them as to the constitutionality or wisdom of their acts. Such is the age we are struggling with. Justice goes for naught, and selfishness or shortsightedness reigns supreme. Much light is needed on a dark mentality.

IGNORANCE OR PREJUDICE, WHICH?

In a published extract from the pen of that accomplished writer and creedist, Archdeacon Farrar, of England, appear two statements, one indicating an emancipation from an old biblical error of faith and statement, and the other an ig-

norance which, if the result of wilfulness or prejudice, is a blot upon his character, as it should be upon his reputation.

In speaking of the Christian doctrine of the resurrection, he says, touching the character of the resurrection body: "We do not, of course, hold the crude ignorant notion that the mere material particles will be resuscitated, which may long ago have been blown about the desert, or in the magic circles of Nature may have passed through a thousand other frames." Why, "of course," Bro. Farrar, when the large proportion of orthodox believers and expounders continue to teach the doctrine of the literal resurrection of the human body and their creeds and rituals remain unchanged? Why must honest Christians be tied to the constant profession of an old falsity? The second statement discloses ignorance, willful or otherwise. Speaking of the seen and unseen worlds where our incarnate ones live and act, he says: "The curtain hangs there dark as midnight, if thin as a spider's web. No mortal hand has lifted one fold of that curtain; no whisper of mortal tongue has ever thrilled from behind it."

How do you personally know whereof you assert, Bro. Farrar? To millions who know, you are a false witness. The fact is the reverse of your statement. In the present era of light no public teacher should rest in the gloom and darkness of old, ignorant teachings and conceptions. To us it would be like returning to a barbaric age, to the world before the Christ, and before Abraham and his entertained angel messengers from the supernal side of life. Did they talk to the old patriarch as narrated? Did Moses and Elijah talk with the great medium, standing transfixed before Jesus and his disciples? Was not the curtain lifted in both cases, and many more whose record your faith embraces? With these ancient evidences, supplemented by thousands of others to-day, subject to your investigation, how can you as a professed Christian minister falsify fact, whether the fact is embraced in your faith or a subject of personal knowledge?

What a hopeless, comfortless, dreary, and blind thing an orthodox faith has come to be in this noontime of the race, and the disclosures of truth? Every day we are learning by observation the force found in religious bigotry and sectarian prejudice. If it evokes a great pity in us, how must the glorified workers who help till the arid fields of such prejudiced human hearts be touched with love and pity over such ignorance and blindness? "Neither will they believe though one (or a million) rose from the dead."

"'Tis pitiful, 'tis wondrous pitiful."

IS A GENERAL WAR IMMINENT?

The careful study of the nations of the world, and their changing relationships to each other, is like studying the changes of a kaleidoscope, so rapid and so singular do these relationships change their faces. There is an evident general ferment in governmental circles, and the wisest and shrewdest of modern prophets and statesmen can not forecast the immediate, future status of any government. The tocsin of international war may be rung at any hour, with no perceptible surprise to the world.

Russia is and has been in a chronic state of unrest. Germany, seemingly, is in a transition state, with Kaiser William dead, and Bismarck in exile at his family home. The reigning emperor is a pronounced crank among rulers and full of theories hardly adapted to the Teutonic nature and education. Italy is feverish. The Pope is not absorbed in prayers and paternosters, but is defending democracy because shorn of his civil power. England and the United States are in disagreement over the seal fisheries of Behring Sea, and diplomatically are at war. The southern republics of this continent are as restless as the ocean; while China is in a blind rage against "the Western devils" who insist upon invading her territory, trampling upon her customs, outraging the sensibilities of her citizens, and supplanting her religion. What may be the outcome of this ferment, and where the blow will fall which shall marshall armies, bring navies into conflict, and let loose the war-wolves to prey upon millions, none can foresee.

England and the United States ought

to be so far civilized as to settle their difficulties without bloodshed. Both nations boast of their Christianity, but it is a too evident Christianity without a Christ, or Christ principles. It is a modern, commercial, selfish imitation only. The phylacteries are broadened, the trumpets sounded, the parade of piety a spectacular affair merely, but the Nazarene spirit has departed, and his teachings touching war and peace utterly disregarded, alike in the councils and parliament of Great Britain, and in the cabinet and congress of the United States. Commercial and financial interests, in both nations, are mightier forces in preserving peace than the teachings of Jesus. These are plain words, but the conviction that they are truthful is general.

China is volcanic and seems nearest an eruption. She has a grievance against the United States, and against the Papal Church. We have, by law, debarred her citizens from our territory, while admitting freely all other nationalities. We have sent our own citizens into her communities, as missionaries, to destroy their personal and national religion; to educate such of her children in the, to them, barbaric faith, as could be gathered in schools or American families. These missionaries and others have looked upon them and treated them as barbarians. They claim to be "the celestials" of earth, and the only civilized and enlightened nation and people inhabiting the globe. These insults rankle and breed hates.

Both the rulers and the more intelligent are troubled over the situation of affairs. The masses are asking if the role of Great Britain is to be re-enacted by the United States. Great Britain forced China to take her opium and pay for it; her demand was made at the cannon's mouth, and the Chinese government had to submit, as a man submits to the robbery of his person when he knows he is powerless to prevent it. The Chinese are asking if the United States are to crowd the Christian religion upon them in the same way. And as the Pope represents one branch or sect of Christianity, with a more sensuous system of worship to attract and seduce the weak, they hate the Papacy more than they do the Protestants.

Late news is not consoling to the lovers of right, justice, and peace. Mobs and riots with the burnings of the dwellings of foreigners, coupled with murder and the mutilation of the bodies of men, women, and children, are events taking place and to be expected. America of all nations, should be just, generous, and fair in her treatment of all nations, and especially those below her in the scale of civilization and human progress. Papal Christianity has always appealed to the sword, and could never have remained intact as a power unless the blade had been kept wet with human blood. Protestantism has aped the Papacy in its ignorance, but in the light of this age should put up the sword, and follow the teachings of "The Prince of Peace." This is the dictate of sound reason, and this the teaching which comes to earth from the exalted who dwell on the supernal side of life.

AN ATTEMPT TO RECONCILE THE IRRECONCILABLE.

Professor G. Frederick Wright has been delivering a course of lectures before the Lowell Institute, Boston, Mass., on "The antiquity and origin of the human race," from the old standpoint of biblical chronology and statement, with such forced departures as modern science has made imperative. His last lecture, as reported in the Boston papers, is a fine piece of pettifoggery and assumption. Its channel of thought and assertion is tortuous, lying between the Scylla of speculation and the rocky shores of the Charybdis of fact. That he is not conscious of advocating a wrecked theory seems to be a merciful provision of nature, by which cranks and fossils alike are protected by a certain egotistic glamor of conceit which, by its impenetrability, makes of them seeming solons.

He conceded the popular estimate of geological time as variously computed now at from ten to seventy millions of years, which at the lowest concession destroys biblical chronology entirely. He thinks that Darwin's estimate of three hundred millions of years since

nature began her formative processes in earth-building, was a rash statement, and that Darwin and other geologists were and are ignorant of the laws and forces, and their action as computed by time limitations, by which geological strata were formed. He has a theory, and only a theory, and his hypotheses are bulwarked with *ifs*. He affirms on faith, not fact known or proven from data, that the glacial period in America was less than ten thousand years ago, and that the limit of glacial transportation was less than ten thousand years, but how he knows is more than we know.

As a specimen of his reasoning and teaching we quote a paragraph or two: Taking the historical evidence as carrying the civilization of Egypt back to 5,000 B. C., the inferences concerning the time required for the development of civilization and the early colonization, and for securing the diversification of languages and races which then existed, should be checked by calculations showing the rapidity with which the early colonization may have proceeded.

It is no uncommon occurrence for the population of a country by natural increase to double once in fifty years, and it is not impossible for it to double once in twenty-five years. If it double once in fifty years without check there would be 1,000,000 people in the world at the end of the first thousand years and 50,000,000,000 people in the world at the end of the second thousand years, which is 50 times the present population of the globe.

Prof. Wright says that "this illustrates the vigor with which colonization might have been forced in the early stages of man's existence." Doubtless! And it might not. There seems to ordinary students and observers, if not to Prof. Wright, an orderly process in nature which the world acknowledges as law. It is foreign to a forcing process such as the theory of the professor calls for to make his biblical chronology superior in teaching to the facts found in geological strata. In point of fact, the thinking world has discarded the chronology of myth, fable, and faith, around which Prof. Wright lingers so tenaciously, and has accepted the chronology of nature as voiced in her strata and her legal processes.

We smiled a broad smile which would have done credit to the facial structure of our exceedingly orthodox friend, Dr. Talmage, of "the Baptist persuasion," when we read in the lecture concerning the mode of man's origin that "there is no valid objection to supposing some sort of connection with the more highly developed animals which stand immediately below man in the scale of bodily organization and mental development." Whew! Then that little drama recorded in the early chapter of the sacred and authoritative book of Genesis, wherein is related the process of forming the first man; putting into his anatomy an extra rib; then hypothesizing him and extracting the rib by a surgical process and creating a woman—the highest, divinest form of nature and art in humanity—then all this is a myth, and a monkey or ape relationship might have been created anterior in time, or subsequently in process!

True, it is "a supposition," to which the professor says "there is no valid objection," and so we are inclined to give our credulity brethren the benefit of the doubt, because the professor and his theories are too full of "suppositions," and too empty of facts to make anything he may say convincing to the mind which will not or can not supplant facts with faith.

He thinks there is "no ground for ruling out of the process the creative energy of the Divine Being, which, we must believe, has provided for everything new which has appeared in the development of nature." Well, professor, the woman, wife, and mother of the race, according to the Book, in the order of time, was a new evolution, out of the rib of man, the special act being performed not by nature, but by infinite, creative First-Cause, materialized! Now can the act be accredited to both nature and spirit First Cause and the record be true as given? Dear professor, your lectures, as philosophical or logical disquisitions, make us exceedingly tired. We can comprehend and even admire the horrible, consistent logic of Calvinism, and not believe an iota of premise or conclusion. They are clean-cut, incisive, with a lurid, eternal hell on their base and an anthropomorphic deity as gate-keeper to such prison. But you attempt to reconcile the teachings of nature, through her own processes of ages, with the fables which make such a theology as that of Calvinism possible, is the cause of our confessed weariness of spirit.

THE LIGHT OF THE WORLD
 From a new collection of stories by **William Somerset Maugham**

We say the kinds of information we
of now in the world is enormous

The dead no longer buried their dead, but instead transcribed within the largest possible tale of a common language, a common mortality. Thinking became ailing words and ailing words turned to the light and hovered in the void. It swept down through the canyon walls and glided in a light that sent the inmate home at Hydeville and upon his groaning tide rolled the measure of diminished humanity. From this point the light and the message flowed and unfurled and millions of peached tongues joined in swelling to high leaves the poem of being the actors of gratitude. At last the terrible prison of the world was turned to wonder, the formula of angels and men came back for humanity. At last thinkers were ready to replace the men which bounded the geography of the physical universe.

But the movement to whose foot we bow and cringe and ascription of duties with divine attributes be to whom words and ascription made is possible to reduce homage to servility and make a thousand beggars where he made one Lord. Christianity is glad to make power enough to make a god where he wished into the great democracy of the world. Yes verily. There the man which makes a deity, though grafted in cities and towns is very weak and the granting of a purpose as unknown upon the eternal domain of the Infinite. These find a stronger unattested power with a finite thing. It is to each in these times of earth, making the presence of angel guides may minister. To the sports in many one of old is said to have presided, and the cities are not vacant even today. Every ray has a purpose and many of them call for science. Think of the myriads who daily and hourly make their exit from the stage of mortal life to live before the throne of our omnipotent God.

Washing note

polymers, fibers and films containing the
in presence of hydrogen. Some other

Cost less in gas: for the year 1921

SEVEN MONTHS OF SPIRITS.

Remarkable Things Recalled by the Death of Prof. Phelps.

The recent death of Prof. Austin Phelps, of Andover, brings to mind the noted pamphlet which he many years ago wrote upon Modern Spiritualism, and the facts which led to his interest in the matter.

Those of us who are old enough, will remember the great excitement that was caused by transactions of a remarkable character which were continually taking place at the residence of Dr. Eliakim Phelps, a Congregationalist minister, settled over an orthodox Church at Stratford, Ct., and the father of the Andover professor. These occurrences were witnessed by large numbers of people, who visited the house from all over the State, and, indeed, from many places far beyond the borders of Connecticut. There was never the slightest reason to suppose that Dr. Phelps was himself other than perfectly honest in the matter, both in his relations of what took place, and in his endeavor to trace the phenomena to a legitimate cause.

Mrs. Phelps was a widow, with children, at the time of her marriage to the Stratford clergyman, and when these remarkable and, to him especially, annoying manifestations began to demonstrate themselves, he was disposed to attribute them to mischievous tricks on the part of the members of her first family. Having become convinced that this was not the case and the matter having excited public curiosity to an extent that was very annoying, he challenged the strictest investigation, even going so far as to offer his house and all that it contained—whether this included the children upon whom suspicion had at first rested, I do not remember—to any one who should discover a natural law for the disturbances of the household peace.

These phenomena continued during a period of seven months, and, although, property to the value of several thousands of dollars was injured or destroyed by the turbulent demonstrations of an unknown and undiscoverable power, there did not appear to be, at any time, an attempt to do violence to the person of any member of the household or of any one who visited the family for the purpose of investigation.

Bells were rung about the house, even in rooms and other places where no bells were hung, and the servants were continually disturbed and frightened while in the performance of their domestic duties. Silver spoons were bent double in the presence of various witnesses, and window panes were broken without visible agency. The spirits seemed to have some reverence for the plate which was not shared by the glass; for, in every instance in which a piece of silver was put out of shape and rendered useless, it was afterward restored to its original form; but I do not remember that a pane of glass was ever replaced except at the hands of a corporeal glazier.

Seventy-one panes of glass were broken, and of these the owner stated that he had himself been a witness to the destruction of more than thirty, and that he had seen numberless articles in motion when there was exerted no physical power by which the motion could be produced.

He further stated the agents by which, in many instances, the glass of the windows had been broken. "I have seen," he is made to say in a letter written by Dr. Hayward to the "Transcript" in February, 1881, "I have seen objects such as tumbler, candlesticks, snuffers, etc., which but a few moments before I knew to be at rest, fly against the glass and dash it in pieces, when it was utterly impossible from the direction in which they moved that any visible power could have caused the motion. As to the reality of these facts, they can be proved by testimony a hundred-fold greater than is ordinarily required in our courts of justice in cases of life and death."

Some of the manifestations took very strange forms. Trunks and wardrobes would be mysteriously emptied of their contents, which would afterward be found in various attitudes in different parts of the house. Different articles of clothing would be brought together and arranged so as to make it appear that human bodies were encompassed by them, and thus were found in different rooms, the contents of the chests representing effigies of human beings; but in no instance did it appear that the clothes themselves were destroyed or in any way injured.

The spirits were not quite so tender in their dealings with them as with the spoons—they did not restore them to their original shapes and places. The servants and the members of the family had to fold them up again and return them to the places from which they had been removed.

On one occasion, it was said, that when the whole family was at church and the house seemingly locked, the front door was opened. Upon returning and finding things in this condition, they naturally concluded that a robbery had been committed; but the strictest search failed to find that any article had been removed from the house.

They had, however, been greatly disturbed. Furniture was thrown about in disorder; chairs were found upon the beds, and tables with their legs in the air. The fire-irons were scattered about,

some in rooms and places where they did not belong. A tea-kettle which had been left in the dining room was found behind some boxes in the cellar.

In one bedroom a sheet had been taken from beneath the blankets and placed outside the counterpane, and upon this were arranged a pair of stockings and a nightdress, with arms crossed upon the breast, representing a corpse lying upon the sheet, while upon the wall of the room were found undecipherable characters, said by some to belong to a spiritual language which certain mediums could interpret. The interpretation was, however, so far as I can remember, never attempted.

Next day the sheet was found upon the floor of the room, with a wash-bowl and pitcher had been removed, and were found standing, one on each side of the wash-stand, while the articles used to represent the dead body of the day before were found stuffed into the bowl and pitcher.

The spirits seemed to entertain a very strong affection for this nightgown and these stockings, for however carefully they might be locked away in a trunk and the key concealed, they were day after day found in various parts of the house, while the key remained in its hiding place and the trunk was always found locked as it had been left. Day after day these things went on until at length Dr. Phelps decided to call in the aid of some reverend friends to help him unfold the mystery. But their presence seemed to make no difference. Knives and forks were thrown about; spoons were bent and again straightened, and furniture was endowed with vital energy as before. Lamps were taken from the tables and placed upon the floor, and upon their chimneys were suspended hats and caps, pieces of iron, keys, and other things were placed upon the mantel; books were opened, and screams were heard from empty rooms, and an iron stand containing the fire-irons jumped from its place to the middle of the room and began pounding the floor with a violence sufficient to jar the whole house.

All these things took place in the presence of members of the family and visitors, and no clew could be found to the phenomena.

It was, however, taken for granted that some spiritual agency must be at work to produce the marvels that were being witnessed day after day, and it was further concluded that no good self-respecting spirits would be guilty of transactions so trivial and unmeaning in their character.

Science did not seem able to render any aid in the investigation, and it was therefore regarded as a settled fact that everything that had transpired must be the work of the devil.

This appeared to be supported by letters which the spirits were said to have written at the request of divers individuals. One of those was signed "H. P. Devil." But there soon afterward appeared one with the subscription, "Your faithful brother in Christ, R. A."

No wonder Prof. Phelps writes to the Congregationalist: "I do not hold to the hypothesis that Spiritualism is of satanic origin, without qualification. * * * It is not wise to find more of the demoniacal in the universe than we are compelled to find. But so long as science gives us nothing better, my mind falls back upon the Biblical demonology, as being the most probable thing we have within the range of human knowledge, in explanation of the mystery."

The son Austin, who had just commenced his theological studies at Andover, was now called home to assist in the investigation. He seems to have accepted at once the theory that the whole disturbance was the work of Satan and his imps, and he determined to call in superior aid and put a stop to the unruly demonstrations. It was all, however, of no use. They neither recognized his authority nor paid the slightest respect to the wishes of his venerable father. Prayer was resorted to, with unwavering faith in the promise that "whatever ye shall ask in prayer, believing, ye shall receive."

Faith was certainly strong, for one morning, after having spent the night in prayer, the aged minister told his daughter, with all confidence, that they would not be troubled any more, a voice having declared to him, in answer to his prayers, that from that time all these demonstrations should cease.

They did not cease, however, but faith did not waver, and prayer was continued. This only seemed to incense the unseen visitants, who even went so far on more than one occasion, as to hurl the Bible at the head of the venerable clergyman as he was engaged in the pious exercise. It does not appear that any actual harm was ever done in these attempts to show their displeasure at his proceedings, though in several instances the sacred book would brush his whiskers in its hurried flight through the air.

This was taken as additional evidence that the spirit engaged were followers of his satanic majesty, and they were therefore questioned as to their estimate of the truths contained in the volume.

One of them is said to have replied that "there was a good deal of truth in it, and also considerable that was nonsense." From other questions, to which answers were received by means of raps, it was ascertained that their disrespectful treatment of the book did not arise

from any opinion of the contents, but that they had no superstitious reverence for the material components of the book, whatever might be the nature of the lessons and doctrines which it taught.

Nothing whatever had any effect in imposing even a temporary check upon the daily and nightly performances of the undesirable guests. The young divinity student, fresh from the halls of theological lore of the most brimstone kind, was set at defiance and utterly baffled, as had been all others engaged in the investigation. As they began without notice or apparent cause, so they ceased.

No means that were attempted had any effect whatever in mitigating the unpleasantness. The only effect that was ever experienced from attempts to obtain a cessation of the phenomena was an irritation, which, for the time being, was manifested by an increase both in number and in force of the demonstrations. After about seven months the manifestations ceased, and the family was again left in peace.

One peculiar feature of the matter was that some of the spirits seemed to be personally attached to the son Henry. When he left home they would accompany him, and manifest themselves in various ways to him. On these occasions some of the power seemed to be drawn from the house, and the demonstrations became less violent. When, for instance, this boy was at school he would on occasions be pinched and pricked with pins, his clothes and his books would be torn, and knockings would be heard about his room.

Once, while taking a walk in the neighborhood of the school, his cap was lifted from his head, without any visible agent or apparent cause, and thrown to the ground. Almost at the same instant some one fired off a gun which was pointed toward him, and, as he stooped to pick up his cap, the bullet passed over him and buried itself in a fence by his side.

In relating this event to his father, he said that he had been informed by means of raps that the removal of his cap was a measure taken by a friendly spirit for the preservation of his life. As was very natural, the proprietors of the school in which he had been placed, declined to allow him to remain with them unless he could dismiss his invisible and undesirable companions. As, however, he had no power over them, he was unable to comply with this reasonable requirement, and he was taken away.

He returned with his father to Stratford, and from this time the power appeared to wane. The disturbances began to subside, and about the middle of December, 1851, they ceased altogether. Several accounts were given of these weird manifestations during the life of Dr. Phelps, but he said, on several occasions, that no verbal description could do justice to the scenes that were enacted in his house during the months that these manifestations lasted. An idea of the stupendous force that was at times evinced could not be imparted in words, because it was beyond anything with which we are familiar in our study of natural law. After the death of the venerable divine, his son, who, at this time, was one of the professors at Andover, wrote to the "Congregationalist" a series of articles entitled, "A Pastor of the Last Generation."

In these were contained a statement of the case, in which, as I have mentioned, he attributed the whole thing to demoniac agency. He further maintained that his father, long before his death, had renounced all interest in spiritual phenomena. It is probable that in this he was wrong. I do not think that he would be guilty of a wilful misrepresentation, but in his ardor to vindicate his strong religious views, he was probably led unconsciously into a somewhat stronger coloring of the facts than the circumstances warranted.

At any rate some of the friends and personal acquaintances of the reverend gentleman have taken exception to the son's statements regarding this matter. It must be remembered, however, that these were all firm believers in, and advocates of the spiritualistic theory, and were thereby, perhaps, as strongly biased in favor of the views of their school as I have supposed that the Andover professor was in those of his.

I have already mentioned a letter which Dr. Hayward wrote upon this subject to the "Boston Evening Transcript" in February, 1881. In this he makes the following reference to the articles in the "Congregationalist": "In part III., Prof. Austin Phelps speaks of his father's belief in Spiritualism in a manner that does not seem to me to convey the views of that gentleman correctly, and having had myself some facts from Dr. Phelps, the father, as late as 1875, which facts Prof. Phelps, the son, had no means of knowing, and believing that they should be made public at this time, in order that he (Dr. Phelps) should be put on record correctly, and that Spiritualism may have, openly, the benefit of this good man's privately cherished opinions concerning its truthfulness and use, I desire that you will give these facts publicity in your columns."

He then stated the facts and assumes that though Dr. Phelps looked upon the manifestations as a "visitation from God," as stated by the professor, he did not regard them as an affliction, but con-

sidered rather that he had been blessed by them, inasmuch as they had been the means of convincing him of the unity of the material and spiritual worlds.

He maintains that he had it from the reverend doctor himself, that he regarded the destruction of his property as a small matter compared with the benefits that he had received from the invincible power, and that his spirit relatives were in communication with him, keeping him continually apprised of coming events. "Sometimes years before they took place."

The son, however, maintained his position to the last, unshaken by the rejoinders to his statement, and now that he, too, has passed away, I suppose that the matter will have to rest where it at present stands. Of the authenticity of the facts as recorded, there has never seemed any reason for doubt. Of the laws which operated to produce the phenomena, there will probably be, for a long time, a wide divergence of opinion.

MATERIALIZATION.

To the Editor of The Better Way.

It may be of interest to the many investigators and seekers for spiritual light to know that we have in this city, Cleveland, O., at present a wonderful medium in the person of (Mrs.) Effie Moss. Words seem inadequate to express the marvelous power of that lady. I feel it my duty to publish some of my experiences in justice to the medium whom I consider one of the best.

In a private home at 465 Scoville Avenue, where Mrs. Moss resides, holding materializing seances, wonderful results are obtained. From eighteen to twenty-four persons are assembled in the seance room, including some of our best citizens, who are earnest seekers for the truth. Mrs. Moss retires into an empty cabinet which is thoroughly inspected by those who desire to do so, and is soon in a dead trance, her main guide, a very bright little spirit called "Lilly" will first greet the audience with a few pleasant words of welcome, when the curtain is parted, seeming like the very gates of heaven being swung open, and we are brought into sweet communion with departed friends and relatives. Many in the circle find their loved ones again and fully recognize them as their dear ones, that seemed lost to them forever. Many forms materialized and dematerialized outside of the cabinet. At first something small and white is seen on the floor, which gradually enlarges, rising higher and higher, and develops into a spirit form, which is fully recognized as being a relative or friend by some one in the circle. From sixteen to twenty spirits materialized each evening, conversing with the dear ones as in life. The seances are very beautiful and convincing to the most skeptical. Just before the close of each seance, we are visited by a beautiful illuminated spirit form, called "Julia," who speaks to the audience words of encouragement, wisdom, and love. We hope Mrs. Moss may remain long in our city, to bring to many dark and desolate homes the light of this grand and glorious truth. Very respectfully,

GERTIE UMBSTAETTER.

PREMONITIONS OF APPROACHING DEATH.

The first symptom of approaching death with some is the strong presentiment that they are about to die. Mozart wrote his requiem under the conviction that the monument he was raising to his genius would be the power of association prove a universal monument to his remains. When life was fleeting fast he called for the score, and, musing over it, said, "Did I not tell you truly that it was for myself I composed this death chant?" The case of Wolsey was singular. The morning before he died he asked Cavenish the hour, and was answered "Past eight." "Eight of the clock?" replied Wolsey, "that can not be; eight of the clock, nay, nay, it can not be eight of the clock, for by eight of the clock you shall lose your master." The day he miscalculated, the hour came true. On the following morning as the clock struck eight his troubled spirit passed from this life. A great artist, convinced that his hand was about to lose its cunning, chose a subject emblematical of the coming event. His friends inquired the nature of his next design, and Hogarth replied, "The end of all things." "In that case," rejoined one, "there will be an end to the painter." What was uttered in jest was answered in earnest, with a solemn look and a heavy sigh: "There will," he said; "and the sooner my work is done the better." He commenced next day, labored upon it with unremitting diligence, and when he had given it the last touch, seized his palette, broke it in pieces, and said, "I have finished." The print was published in March, under the title of "Finis," and in October the curious eyes which saw the manners in the face were closed in the dust. Ozanam, the mathematician, while in apparent health, rejected pupils from the feeling that he was on the eve of resting from his labors, and expired soon after. Fletcher the divine, had a dream which shadowed out his impending dissolution; believing it to be the merciful warning of heaven, he sent for a sculptor and ordered his tomb. "Begin your work forthwith," he said at parting, "there is no time to lose," and unless the artist had obeyed the admonition, death would have proved the quicker workman of the two.

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The Spring Season

and for which AYER'S Sarsaparilla is the Best, the Superior Medicine. Close confinement during the winter, in poorly ventilated, over-heated rooms, work-shops, and offices, excess of animal food, and lack of out-of-door exercise have poisoned your blood. It is this which causes Loss of Strength, Lassitude, Sleepiness, and Dyspepsia; Pimples, Boils, Blotches, Sties on the Eyelids, Sore Eyes, and other varieties of skin diseases. In all such cases, take AYER'S Sarsaparilla. It will healthfully stimulate all the great organs of the body to expel the poisons which clog your blood; it will quicken your appetite, and regulate your liver and bowels; it will overcome that tired feeling, free your skin from eruptive diseases, make your step lighter, your eyes brighter, your head clearer, and your arm and body stronger. It will prepare you for the warm summer weather better than any other remedy can. For Scrofula, Catarrh, Rheumatism, or for any other disease originating in impure blood, take AYER'S Sarsaparilla. BE SURE to get AYER'S.

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THE ANNIVERSARY IN NEW YORK CITY.

The First Society of Spiritualists commemorated the forty-fourth anniversary with addresses, instrumental and vocal music, at Carnegie Music Hall, on Sunday afternoon, March 27th. The exercises were opened with a grand duo for violin and piano by Prof. J. Jay Watson and Miss Anna A. Watson, after which Mr. Henry J. Newton, the president of the society, made the introductory remarks, followed by interesting anniversary addresses by Mrs. Milton Rathbun, Lucius O. Robertson, Walter Howell, and Mrs. Cora L. V. Richmond, all of which was interspersed with music and song by Mr. Edward Murphy, Mme. C. Bilordeaux, under Prof. Watson's direction.

Following is the address delivered by Mrs. Milton Rathbun:

Upon the horizon of Modern Spiritualism we discover with nearly the precision of mathematical regularity the cloud no larger than a man's hand, which suddenly assumes proportions of magnitude and importance, calling our attention either to some new phase of phenomena or to some new tenet of the philosophy of Spiritualism and compelling us to note by the way both the rapid advancement of the cause and the increase of numbers of its adherents.

It is well to meet once a year to celebrate the advent of this new dispensation which came unbidden, unsought, finding no welcome or recognition awaiting it, but meeting with opposition of every kind from the cultured arguments voiced by the educated to the demoniacal frenzy of the ignorant rabble bent upon destroying this, their friend, bringing to them the priceless boon of freedom, the indubitable proofs of immortality, the only true comfort in adversity or affliction. All people joined hands in persecuting this old friend in a new guise until it would seem to have received its death blow. But no. It grew stronger under the buffeting of opposition's waves and patiently waited but a brief period to enlist a loyal band who suffered the martyrdom which we happily escape.

Steadily, year by year, the onward march is accomplished. Each anniversary day brings to our waiting hearts more of gladness, more of satisfaction, than the preceding one, because our triumph is greater. Public opinion yields slowly and grudgingly, it is true, but the gain is sure. The pulpit and press are content with an occasional taunt or misrepresentation, while in former years much time, strength, labor, and ink were wasted in attempting to convince the masses that Spiritualism is all evil and that there is no good in or of it.

Spiritualists have not only strengthened in numbers, but also in character, having now the courage of their convictions, where once they worshipped secretly or openly, only when with their own kind. We refer to the majority, not to the brave minority, who let their light shine at all times, never "hiding it under a bushel." So quietly, yet so steadily

had Spiritualism advanced that to the best informed its actual standing to-day compared with that of yesterday is a glad surprise. While to us sleepy laggards its rapid strides are a source of amazement whenever we rub our eyes, unstop our ears, or strive to take a comprehensive view of the situation. The onward march has been steady and rapid. We predict for the future even more marked advancement, until this knowledge, already possessed by millions of human beings, shall become so widely and so generally diffused that by it the entire human family shall become enlightened. Although Modern Spiritualism has not completed its first half century, it has grown to such magnitude that its power is felt and acknowledged in all lands by people of all classes. High and low, rich and poor, the educated and the ignorant, yield their homage to this heaven-born cause which has brought so much of benefit to us that we can never sound its praises loud or long enough to satisfy our desire to let the whole world know that we have indeed found a savior willing and anxious to redeem all mankind.

Many argue that it is unnecessary and even unwise to disturb the serenity of the self-satisfied or of those so busily engaged with material affairs that they plead that they have no time for spiritual thought or deed by presenting to them the claims of Spiritualism, that they are bound to be finally saved, and it matters little whether they are enlightened or developed, spiritually, while on the mortal side of life. While this argument is so acceptably seductive because it relieves of so much responsibility, we deem it a dangerous one and productive of great harm in blocking the wheels of progress and in hindering or preventing the much-to-be-desired preparation for our entrance into the higher life. The teachings of our spirit guides and friends who return to lead us from the material into the spiritual all tend to impress us with the importance of the unfoldment of our spiritual natures, for we are repeatedly assured that we shall go naturally, in accordance with law, into that state, condition, or sphere for which our sojourn in earth life shall have fitted us. If we are developed, spiritually, to bear the light, happy are we. If, on the contrary, our spiritual eyes have remained closed, we shall enter into darkness until we become sufficiently developed to seek the differing degrees of light in our path of progression. If this be true, how important that we at once become on the alert, watchful for every opportunity and every channel for spiritual unfoldment. In our anxiety to acquire the material we become hard-hearted, not only towards our fellow mortals, but towards those who come from their spirit homes in love, pleading for recognition and the privilege of doing us good. In our greed we become indifferent to the promptings of our higher natures and impatient when approached upon the subject of spirituality. We stifle our convictions, our aspirations, neglect our opportunities to do good unto others, although aware that by doing good unto others we shall gain true happiness and "that peace of mind which passeth all understanding." We contend that it is all important that our lives are regulated both with regard to this world and the world beyond the portal called death. We must not ignore or neglect the demands of our physical existence, nor can we safely avoid the claims of the other life or the preparation for it. It is altogether unsafe, as well as unkind, to turn a deaf ear to the counsels of the wise and progressed who come from spirit spheres on their missions of loving "good will to men" and to promote harmony, which leads to "peace on earth." While it is just and right that we follow industriously our earthly pursuits in order to gain not only the necessities of life, but luxuries also, it is neither just nor right to stifle the calls of our spiritual nature for time and attention to its needs. Nor can we afford to overlook our opportunities for relieving distress, dispelling ignorance, dethroning arrogance and tyranny, and doing whatever in us lies to better the conditions of earth's denizens. When we are well fed, comfortably clothed and housed, we should not forget that many thousands are not so fortunate. When we have gained a position of comfort, fame, opulence, or any of the much sought conditions of earth life, if we are honest and worthy of the position we shall be willing, yea anxious, to reach out a helping hand to the strugglers left behind in the race.

The arch enemy to progression in the form of philanthropy or benevolence is selfishness, which, when joined to ignorance, is a formidable foe indeed, compassing and hedging us about until we are baffled at every turn. Selfishness must be vanquished at whatever cost. Now and then we plume ourselves upon a good word or kind act bestowed upon some unfortunate and become self-satisfied, remaining in this comfortable mood until we are prompted to analyze the motive back of the word or deed and we then find that we have only obeyed the dictates of our selfishness, hoping for sugar plum rewards in the form of praise from our friends and the flattery of the world. Humility is a pearl of great price, worn by few. It is within the reach of

all, yet not easily attained. It is scorned by the ignorant; it is despised by the self-satisfied and egotistic; it is feebly desired by the half-awakened; it is eagerly sought and surely found by the earnest seeker after truth; it is worn by the victor over selfishness and adorns the wearer.

Another gem of great value is charity. Without charity our characters are lacking and we can not be counted among those whose merits are upon every tongue if we possess not, to a great degree, this much-to-be-desired attribute. Charity is not puffed up, but is long suffering and kind. If we wear charity upon our armor in the battles of life we shall win and shall daily add fresh laurels to our store of treasures. If we dwell in charity and humility, striving for the best good of others, the shafts of bigotry, superstition, and ignorance can not harm us. Even the poisoned arrows of selfishness, jealousy, and the thoughts of the evil-minded will fall short of the mark and we shall go on to conquer and to conquest.

Our duty then is plain. From this anniversary mile-post to the next, and the next, and on, on, until we hear the summons "come up higher" must we diligently work for the present and the future. We must care for the physical part of our existence as well as the spiritual, it is well that we take and appreciate whatever of joy and true pleasure is thrown across our pathways. Adversity we must meet and bear the discipline it brings. We must keep in mind that this life is but a span, a term of probation. While struggling in earth's existence we are but crossing the vestibule of the temple of the great hereafter. If we are cast down, betrayed, banished, and even trampled under foot, we can afford to be patient, yes, happy; for soon we shall reach the portal opening into life eternal, where we shall find the same willing helpers who have striven to reach and aid us here. How rarely do we accept their kindness or permit the fulfillment of their earnest wish for our good. In our selfishness we grow cold toward those who are endowed with the gift of mediumship, and who would, if permitted, lift the veil between the two worlds, and give to us glimpses of the life beyond. We are oftentimes unkind in thought, lacking in sympathy, with our hands tight upon our purse strings, little caring for the unhappiness of those cup-bearers standing between us and our loved ones, the loved ones whom we also treat with indifference and disdain, because of our disloyalty to those chosen mediators instruments who bring to us "good tidings of great joy."

Let us then seek to uproot and cast out selfishness, let us take on humility and abide in charity. Let us show a practical interest in our cause by contributing of our means for its maintenance and advancement. Let us be honest, kind, earnest, loyal, industrious, courageous, and hopeful. Then, when next we meet to commemorate the advent of Modern Spiritualism, progress, benevolence, and joy shall be marked upon our countenances, our hearts shall throb with love for all, of whatever nationality, color, or sect. We shall have thrown off selfishness and acquired a degree of happiness of which to-day we can but dream or imagine.

Is not such a consummation devoutly to be wished? Shall we cling to earth's clouds while such possibilities are before us? Nay, nay. Let us rise in earnest endeavor to reach the goal of satisfaction and happiness within our achievement. Blessed are those so wise as to earnestly see what the future holds of good in store. Surely we have halted, rested, wasted our opportunities, and our substance quite too long. Let us spend the remainder of our earthly days in honest industry tending toward the good. When we lay down life's burdens our feet shall lightly tread the "dark valley," if beyond the shadows we catch a glimpse of the glory awaiting us as reward for faithful stewardship during earth's pilgrimage.

And when "the boatman comes with muffled oar" to ferry us over the river called death, if we have done our life work well we shall welcome him with a glad cry and out-stretched arms; for on the farther shore will stand our dear ones who went out taking the light of the world with them, those for whom we have mourned, the precious child, the dear wife or husband, the loving, tender mother, the kind, benevolent father, the dear old grandparents, the many friends bound to us by the ties of love and kinship. Oh, what a glad reunion if we can go to them with clean garments and clear vision. But if our garments are dark and soiled by avarice, crime, doubt, ill-will, selfishness, and greed; if our vision is dimmed by materiality which has obscured spirituality, if at the gate of death, where we must leave all material gain, we go empty-handed, blind, and desolate, how sad will be our lot. Remorse will gnaw at our vitals, and we shall agonize in our poverty and wretchedness. We hear a voice saying "before you are two pictures—which will you choose?"

At the close of her address Mrs. Cora L. V. Richmond delivered a beautiful inspirational poem entitled "King's Death and Queen's Life." The exercises closed with platform tests by Miss Maggie

Gaulle, giving a large number without a single mistake.

[The other addresses were also very interesting, but we were compelled to omit them for want of space.]

Signs and Prophecies.

By L. M. C. HOWE.

A wicked and adulterous generation seeketh after a sign.—Jesus.

Is it then an evidence of wickedness to seek after a sign? If so, why should the same Jesus refer his disciples to natural phenomena to illustrate his teachings? After a long array of signs and wonders—most of them of a character common to all ages and nations—he presents "a parable of a fig tree": when his branch is yet tender and putteth forth leaves ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it is near even at the doors." Christians have used these confused expressions with various interpretations and a class of Adventists regard them as prophetic forecasts reaching down to the present and indicating the approaching end of the world. But a careful reading of the whole chapter precludes any such interpretation. The mystic teacher had been speaking of the destruction of the temple. "Verily, I say unto you, there shall not be left here one stone upon another that shall not be thrown down." His disciples inquire: "Tell us when shall these things be and what shall be the sign of thy coming and of the end of the world." The answer betrays as much confusion as the questions. The disciples seem to regard the destruction of the temple, the coming of Christ, and the end of the world as all belonging to one class of events, happening simultaneously, or in close relationship, and the answer does not distinguish much better. But it is evident the signs were to appear to those then present with him and not to some far-off future age.

"So likewise ye, when ye shall see all these things, know that it is near." And "this generation shall not pass till all these things be fulfilled." If it is wicked to seek after a sign, why should Jesus take so much pains to specify the signs and wonders that should presage the events of which his disciples inquired?

Without regard to the value of this lesson from the past, what application can we make of it to the present? Dr. Buchanan has startled the world with a series of extraordinary prophecies. He claims to base them upon a law of periodicity known only to himself and psychometric revelations. We may well inquire what use to the world are such prophecies? Will they so forewarn as to fore-arm and thus ameliorate the conditions and diminish the suffering and loss of life? If the doctor would make a revelation of the law of periodicity, which he seems to hold as a special secret, known only to himself, and the law be demonstrated as a reliable guide to the future so as to give general confidence to it, thousands of lives might be saved if such a cataclysm is really a pre-determined order of events. But similar prophecies were published fifteen or twenty years ago, and many credulous people suffered great anxiety and inconvenience in anticipation of what never occurred. So, too, the Millerites and Adventists have filled the world with dismal anticipations and caused thousands to sacrifice homes, property, and reason and paralyzed the normal efforts essential to good citizenship in superstitious expectancy of the end of the world or the coming of Christ in such a way as to destroy all that now constitutes the world. Their implicit confidence in the infallible authority of the Bible made them an easy prey to the prophetic deductions of those deemed competent to decipher the dates and meanings attributed to the dreams of Isaiah and Daniel. But they have all failed and the believers have grown wary and suspicious of special dates while still insisting on the general accuracy of prophecy as found in the Bible. But they no longer give away their property and don "ascension robes" in anticipation of the immediate "coming of the Lord." If 10,000,000 people are blindly drifting to their doom and Dr. Buchanan can save them by demonstrating the reliability of his secret discovery, he should waste no time and spare no pains to make the revelation effective. If it is only speculative and dependent on psychometric impressions and undemonstrable data the only use it can serve, as far as appears, is to elicit criticism and excite curiosity and perhaps furnish some mementoes and records for future use in the study of psychic laws and prophetic possibilities.

Phenomena are the temporal signs of eternal forces and principles. The tendencies of the times are two-fold. Among the spiritually minded and progressive the moral uses are the chief interest that physical facts are ordained to serve. Prophecy is valuable as a revelation of psychic laws and possibilities and an index of the orderly system dominating spiritual as well as material development. Besides, every faculty of mind and all phases of mediumship improve by use and in all primitive developments there must needs be many blunders and temporary failures. Cultured minds see these needs and patiently bear with the idiosyncrasies of childhood. But among the unspiritualized and intellectually crude, the higher aspects of Spiritual-

ism have little attraction. They are ever hungry for facts, as they call them, not realizing that the real force and use of all facts is in the enduring verities of the spirit, of which physical phenomena are but fleeting and imperfect signs. To look for signs is natural and in no wise wrong. But to defy the outward expression and ignore the vital source and enduring use of all experiences is evidence of "a wicked and adulterous generation." It is probable this tendency was apparent to the Nazarene and the words quoted were intended as a rebuke to the worship of materialistic wonder-hunters who starve the higher nature to gratify diseased curiosity.

A SPICY LETTER.
To the Editor of *The Better Way*.
Again I find myself delinquent in spite of your instructions to "notice tag on the wrapper." I might not have discovered that I was behind hand in payment till doomsday but for the arrival of the notice of your encyclopaedia, phenomenally cheap and convenient map. I would send you the four new subscribers in payment for the map in preference to the money enclosed were I able to hustle about as I did before invalidism caught me.

I hold you, at least in part, responsible for my neglect of advance payment. I should have seen the date on the tag were you not habitually making the reading matter of your paper so inviting that I overlook the outside in my hurry to see it. You can be saved from all damage of this kind by acting upon the following suggestions:

First—Reduce the spread of *THE BETTER WAY* to one-half of its present proportions.

Second—Then charge two or three times as much for it as you do now.

Third—Fill one-half of its columns with advertisements that have little or no bearing on Spiritualism.

Fourth—See that you do not display as high editorial capacity as your predecessors in the spiritual field and be careful to have among your really able correspondents a mixture of men with more learning than good sense and less honesty and zeal in the cause than either.

Then add to these contributors such as write on subjects of which they are profoundly ignorant, a sample of which you printed March 15th, headed "Truth versus Pretense." That man would be careful not to throw water on a burning house, but let the fire "run a certain course."

Fifth—And above all else advertise as frauds every well-attested medium who does not acknowledge you as "head of the Church" and get your permission to hold seances.

Observe these rules which I have so obligingly given you and in the not remote future all the real friends of our holy cause who will have paid in advance will carefully examine the tag in the hope that their time has expired and none will trouble you with renewal except a few cranks and Agnostics who believe you are undermining the basic structure on which the temple of Spiritualism is being reared and hope to see it tumble down.

Your indifference to praise as evinced by your refusal to publish a letter of mine, and seeing none of the fulsome flattery in your columns so conspicuous elsewhere, reminds me of my ox-trading neighbors. "Why, said the would-be purchaser, don't you say something favorable about that other ox?" "That is not necessary," replied the owner; his fine appearance speaks for him. *THE BETTER WAY* speaks for itself.

VINDEN.

P. S.—I might apologize for the fling I made at "Truth versus Pretense," but a sense of duty forbids. The man who knows his little son was lost by waiting for nature to eliminate the dead or deceased tissues can hardly be expected to encourage others to repeat the experiment.

A FEW FRAGMENTS.

Duluth, Minn., seems to be the present Mecca of Spiritualism. Over 1,000 people assembled there the last two Sundays of March to hear its principles discussed. Dr. Slade is now doing an immense business there.

Somebody asks, in a recent number of *THE BETTER WAY*, who was the first medium for independent slate-writing. I answer: The first independent slate-writing was obtained through the mediumship of Dr. Henry Slade in New Albany, Ind., in the month of March, 1857. Dr. Slade continues to this day one of the best mediums for independent slate-writing in the world.

I want to add my voice to that of Mrs. Maggie Stewart and Rosa Cadman Conger on Allie Lindsay Lynch's mediumship, either for direct manipulation or for the use of magnetized paper. In this I testify to what I know. More than all, Mrs. Lynch is a whole-souled and whole-hearted reformer. She is worthy of patronage.

Spiritualism seems just now to be enjoying a boom. I never in my life had so many calls to preach nor so large audiences as now greet me almost everywhere. The harvest is ripe. Where are the reapers?

The first number of "New Thought Magazine" is now being put in type.

PERSONALS.

Contributions accepted: S. T. S. T., L. W. J. W., L. C. H., C. T. H. B.

J. C. W.—Thanks for kind words.

Part IV. of Mr. Church's series will be found on page seven of this issue.

W.—Dr. S. needs no vindication, as nobody but an idiot believes the ridiculous stories told about him; and for their opinion he cares not.

Our friend J. Jay Watson has an able article on "The Power of Music" in the "N. Y. Weekly Herald" of March 23d. The article is full of the meat of inspiration on a theme interesting to musical people.

The "Lyceum Banner," published by J. J. Morse at Liverpool, England, (80 Needham Road) is a monthly visitor that should find admittance to every lyceum in the land. Price 5 cents single copies. Send for sample to above address.

We could not possibly publish all the poetry sent in connection with the anniversary reports, as there was as much poetry as other matter sent. Correspondents will therefore excuse. The exceptions speak for themselves.

From a gentleman wintering in St. Augustine, Fla., regarding Miss Judson's book, "Why She Became a Spiritualist." "I have just been reading a book on Spiritualism, intitled 'Why She Became a Spiritualist,' and I read it with more interest and pleasure than any book on the same subject that I ever read. I pronounce it a very able and instructive work on the spiritual philosophy, and admirably calculated to cause people to think on that subject as they have never thought before. I am free to say that it has contributed largely to confirm my belief in the spiritual doctrine."

C. F. W.—Yes the spiritual cravings of the dying may be satisfied through the light of Spiritualism; but many prefer to "die in the Lord" and would not welcome our teachings at the last moment. Besides that, they will soon realize the true status of things after getting out of the body, and then can choose without risk of making a mistake. Belief does not change the spirit one iota from what it has made of itself up to the moment of dying. If the conscience is "clear" the spirit will find itself in its own heaven, whatever its former belief—law acting on the soul nature according to its inherent purity and good deeds recorded on its aura—its spirit-body.

W. M.—Statuolism, according to Dr. Fahnestock, is a trance state produced by hypnotizing, either by mortals or spirits. In it the spirit is capable of visiting other places as in dreams and recalling the journey as a dream. Some are natural doubles (doppel-gaenger) and may show themselves in spirit at distances by willing it, or thinking themselves there. The Christmas number of "Review of Reviews" contained some interesting accounts of this phase of spiritual development. In our next we will give an authentic account of a mortal manifesting in spirit many miles from home. "Statuolism" would not be incorrect to apply to such a sensitive, but perhaps a better term will be found in the practical experiment as has been recently made, and of which the article referred to, speaks.

NEWS ITEMS.

Baron Fava may return to Washington.

A revolt in Burmah is going on and is expected to take wide dimensions.

Hawaiians are manifesting great activity for annexation to the United States.

Caprivi has resigned from the Prussian ministry and Von Eulenburg appointed instead, who will, perhaps, be Germany's coming chancellor.

The Gulf of Georgia, off the northwest coast of Washington, is reported full of herring. Fishermen are catching the fishy prizes by tons.

The French Government expects a war with Morocco. The Sultan is not willing to yield to French claims of sovereignty over the oasis of Tuat.

Azel Grover died at Beaver Dam, Wis., aged fifty-seven. He was the most noted dropsical patient in this country. He has been tapped 310 times and 4,000 pounds of water drawn from him.

The city of Cincinnati wants to erect a building at the Exposition, to be used both as a club house and receptacle for a municipal exhibit. It is willing to expend \$30,000 in the undertaking.

The Baltimore Methodist Episcopal Conference has petitioned Congress against further restrictive Chinese legislation because it tends to restrict missionary work in China.

STATE OF OHIO, CITY OF TOLEDO, Lucas County.

Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the city of Toledo, County and State aforesaid, and that the said firm will pay the sum of One Hundred Dollars for each and every case of Catarrh that can not be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 5th day of December, A. D., 1901.

W. A. WILSON, Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.

Sold by all Druggists. 25 cents.

Correspondence.

ANNIVERSARY ECHOES.

Cincinnati, O.

THE closing echoes of the forty-fourth anniversary of Modern Spiritualism still linger with us, reverberating pleasant memories of a pleasant event. Three days of mental feasting with a fourth for physical enjoyment was Cincinnati's share. Mrs. Colby-Luther closed the mental feast with a lecture that caused the spiritual ray to fly. It might be said in metaphor, though not in a very sublime one. But as the speaker herself is more practical than sublime, though not lacking in sentiment of the highest order, it is not out of order to use a pat expression. A correspondent once wrote us as a recommendation of a certain speaker that she would "take the roof off the house," which she almost did in the sense that the mental fur made to fly. Mrs. Luther does both. In the first instance she aroused a good many to mental action—sufficiently to show by contrast to the clairvoyant or intuitive observer, what darkness still exists in our ranks. This had a good effect on the undetermined ones to unroof them for a period, and let in the light of common sense as Mrs. Luther expounds it.

In her last address she spoke of Spiritualism in the present, saying that, "climbing the mountain heights of wisdom, the immortal mind has winged its way beyond the cesspool of ignorance," and reached something of tomorrow. The fearful ratios in which the horrors of death were manifesting themselves made this imperative. The soul demanded to know, and as nature abhors a vacuum, whether in the spiritual or material universe, it responded. The spirit ray came. Its mission has been manifest. It has done more for the betterment of humanity than any other institution. It has been removing the carbonates from society; it has taught man how to take care of himself—which is necessary to be able to get along in the next life. It has impressed on its votaries the necessity of self-knowledge, for only as we know self can we understand nature and her laws. Without this knowledge we can not teach others. To make somebody else better we must be true to ourselves. If we cannot do that what is the use of fussing about others. Example is a disease—contagious—whether good or bad. Religious teachers therefore should be good and wise—intelligent. The Church may be good, but it is not wise. It keeps the world in ignorance, and ignorance is the cause of immorality and superstition. Spiritualism is the antidote to both. It too, recognizes woman, which no church does. The idea of creating woman from the rib of a man. Why, a woman forgets more than a man ever knew (enthusiastic applause). Nor can any mother believe in immaculate conception; she knows too much for that. But as one book contradicts the other in the Bible, we need not fear to contradict all of them. When we read for ourselves and reason on it, they become inside. But as good is good anywhere, whether in or out of the Church, there is no harm in a priest's or pope's anathemas. They are only effective when they govern the State with the Church. Our is, thank heaven, an infidel government, as proclaimed by Washington in the treaty of Tripoli, and as our constitution indicates. Franklin could defy a State deity and elicit lightning from the clouds, the result of which gives us electric lights, motive power and rapid message transit. Do you get all this by reading the Bible or going to Church and listening to theological minds? No; but Spiritualism develops mediums who enlighten the world. It came not to destroy, for we have had enough of destruction. It came to make the world better, and keep man out of hell here. It came to bring sunshine into human life.

After the lecture Mr. A. Willis and Mrs. Celia Hughes sat for slate-writing—the table being placed on the platform in full view of the audience. A committee was appointed to examine the slates before being handed to the mediums, and received again as they were written on. The personal messages were short, and were recognized, while the longer ones were remarkable for their perfection. One of the latter read:

Forty-four years ago friends from the other shore brought tidings of great joy to the people of earth. We have met opposition on every hand, especially from the Christian Church; but we have come to stay, and will fight it out on this life if it takes not only this summer, but a thousand years. We never tire in well-doing. Spirit returns is truth, and will one day be popular, and we long for the time to come when its advocates will not slip into seances through back doors, but will stand up boldly and proclaim what they know. I am glad to know and to see some here to-night who have dared to face preachers and priests, and even though it has severed your connection with the Church, you have lost nothing, for surely the knowledge that your loved ones can come back is worth more to you than what one may tell you, though he comes to you in robes. Then, Spiritualists, renew your work and help to spread the glad tidings.

If you will do this, in one year from now you will be proud to own the name by which you are known—a Spiritualist.

Greeting from John Morris' control.

Wednesday evening closed the glorious celebration with a supper and dance at C. A. R. Hall. Sumptuous repasts were served from 6 to 9 o'clock, the Ladies' Aid being as usual the busy bodies to make others happy. From 9 to 11:30 dancers kept time to the music. It surely was "Our Happy Day!"

In mentioning the anniversary proceedings at the Progressive Society at Camp Washington, our reporter referred to the members as being "largely composed of Catholics," he taking for granted that being Roman Catholics was understood. But exception was taken to this, and we are pleased to be able to rectify an error that was inadvertently committed, and say for the members of this society that they are Spiritualists, and as they wish it to be known.

Boston, Mass.

Sunday, March 27th was the closing day of our present engagement with the Boston Spiritual Temple in Berkeley Hall. The day was fine and our audiences large and appreciative, and the work of the spirit guides such as elicited a feeling of response on the part of the hearers, and on our own part a feeling of gratitude that we were the humble recipients of mediums, and that is sufficient. Among the announcements made by the chairman were prominently those of anniversary services, for the celebration of this event in Boston has come to be an important event, so much so that from the closing of our jubilee people begin to look forward to another, and sometimes even the hall secured and a promise from workers to be with the committees one year from date. Some of the societies in Boston and adjacent places held their anniversary exercises on Wednesday the 26th, others on Thursday, while the Ladies' Aid celebrated Friday. On all of these days the sun has shown like the smile of God upon us with unbroken lustre, not a cloud appearing, and on this we congratulate ourselves. For had we been weather-makers we could not have produced a finer article.

On Wednesday the Helping Hand Society and

the Veteran Union held services at the rooms of the Helping Hand, No. 3 Boylston Place both afternoon and evening. The meetings were largely attended, the hall, in fact, taxed to its utmost capacity. Mrs. Wood, president of the Helping Hand, and Dr. H. B. Storer, president of the Veterans' Spiritual Union, presided. Addresses were made by Dr. H. B. Storer, Mrs. M. T. Longley, Hon. Sidney Dean, Dr. Richardson and others. Mrs. Longley and Dr. Storer outlined the work of the Veteran Union its plans and purposes. Mr. Dean, full of his great love for the cause, spoke with that earnestness which characterizes his efforts. Spirit S. B. Brittan, through the organism of Mrs. Longley, spoke in the evening, giving something of a resume of the past of Spiritualism and its prospects of the future, as he beheld it, giving words of encouragement and cheer to the tollers of the day in this work. This spirit evinces frequently his great sympathy for the workers and his great love for the cause. Mr. Lillie and Mr. William Boyce, Jr., furnished the music for the occasion, and the ladies supplied an excellent supper which was served to a large number. The Veteran Union has on exhibition some of the works of spirits, but as I have not yet seen this collection, will speak of it more fully in another number.

12 m. found me at the railroad station en route for Brockton, Mass., twenty miles distant from Boston, where I found a goodly number of Spiritualists to join me, among them were Sarah Byrnes, the well-known speaker, and Charles W. Sullivan, the actor, reader, and singer, who has been a prominent figure and worker among the Spiritualists for many years, but who, on account of ill health for the past two years, has not appeared among us so frequently, but who, we are glad to see, is again buckling on the harness for work. The afternoon services at Brockton opened with a song by Miss Amanda Bailey, of Salem, who was of our number on this excursion. The song was followed by a prayer by Rev. S. L. Seal, who is one of those who by becoming interested and seriously investigating has become a believer in Spiritualism. The opening address was given by my guides who were enthusiastically received. They reviewed the work in a measure under the restriction that I was to start at Boston at 3 p. m. in order to fill an engagement at Lynn at 7 p. m. Of this exercise I can not therefore further speak except with the assurance that they must have had a feast, as there were remaining on the platform Mrs. Sarah Byrnes, Mrs. N. J. Willis, Mrs. Carrie F. Loring, and Mrs. Carrie Twining. These were afterward joined by Jos. D. Stiles, and anyone of these would have been a guarantee of a spiritual outpouring. This society has made bounteous provisions for feeding the multitude and their tables, beautifully decorated, were filled with those excellent things for which these ladies are noted.

Six o'clock found me at Lynn, and looking in at their supper-room, loaded with good things I found every table and chair filled with a hungry Spiritualist. They had held an interesting session in the afternoon, Mr. James presiding officer, and Mrs. Ida P. A. Whitlock giving the discourse which, according to the report given me, was highly appreciated. The evening meeting was opened by music, an invocation by Mrs. Whitlock, and the anniversary address and a poem by my spirit guides. The subject being the "Advent and Progress of Modern Spiritualism." And, as the readers of THE BETTER WAY have probably been to our hearers, we will leave them to judge as to whether it might possibly have met the demands of the hour.

A little before 10 o'clock at night we were in our home, with Edgar Emerson as our guest! all partaking of a good cup of coffee, made of browned wheat, food for the brain and nerve, and were soon asleep too sound for even dreams to disturb us.

At 10:30 on the following morning, the 31st, we found the large Odd-Fellows' Hall filled with an eager throng of earnest seekers after truth. The large platform was filled with seats, and to these were invited workers who were present and prominent Spiritualists, as well as the talent of the day. President William Boyce had been very ill recently, and on Sunday last we had reason to fear that a cold might hold him prisoner to-day as it threatened to do, but we were pleased to see him with us all day.

The exercises opened in the morning by the Nilsson Ladies' Quartet singing "Fly Away, Birding," after which Mr. A. L. Knight, the chairman, made the opening remarks of greeting and welcome, which included an excellent original poem. Mr. Knight discharged the arduous duties of the day with marked ability, presiding with ease, grace, and dignity. After another song, an invocation by my spirit friends, the Hon. Sidney Dean gave an address that for ability, strong arguments, and wealth of information I have never heard surpassed. Mr. Dean has a quaint and highly original way of using comparisons and illustrations that must be heard to be fully appreciated, and I wish the world could have heard this address. The audience was carried with him with an intensity of feeling which gave every now and then in hearty bursts of applause. After singing again and a benediction, the announcement was made that dinner would be served in the banquet hall, and in a very few minutes every seat was taken, and a hungry crowd still waiting outside the doors. A great deal of credit is due the faithful ones who worked in this department with a spirit of self-sacrifice and willingness to do, which is so much needed in these places, and without which the day would not have been crowned with success.

The afternoon session opened with an overture by the Temple Orchestra. This orchestra is composed of young men of excellent musical talent, and they discoursed fine music to the great pleasure of all present. The cornetist of this band is Mr. William H. Boyce, Jr., son of the president of our society. After an invocation by Sidney Dean, the Nilsson Ladies' Quartet sang a song entitled, "Gallilee," which was rendered so beautifully that they were heartily recalled, and then sang that sweet old song "Swanee River," which started my guides with a line of thought in their remarks which followed, bearing us backward to the medium of Gallilee, and the mediums of to-day, the gifts of the past and those of the present and the longing for home expressed in the Swanee River, a symbol of the soul and its longing for the home eternal.

"For there's where the heart is turning ever, There's where the loved ones stay."

Calling for a subject for a poem, "The forty-fourth anniversary" was given, and the spirit possessing my organism exerted such a power and influence that I don't think any Spiritualist will fail to understand me when I say that my heart has since been filled with the profoundest gratitude and thankfulness that I am one of the vessels of this power, which, at this time, was so outpouring that it seemed for the moment my own spirit would almost break its fetters. Once more being favored with music by the Temple Orchestra, an address was made by Dr. H. B. Storer, who always has excellent thoughts, clothed in beautiful language, and filled with that fire and fervor which can never be gained elsewhere than from the altar of living inspiration. His white hair, white beard, and tall erect form give him an appearance which immediately commands respect and attention, which is always increased as the words of truth fall from his lips in musical measure. Next came a song by Mr. J. T. Lillie, followed by a reading by the popular elocu-

tionist, Miss Lucette Webster who read "The Creed of the Bells" as only Miss Webster with her full rich voice can ring those bells. This talented reader in all her several times by the people who hear her, and this was the case at this time, to which she generously responded. Remarks were then made by Sidney Dean, and next on the program was a song by Mr. Lillie, but finding Mr. Charles Sullivan among us, who was, and is, a favorite in song and character readings as an elocutionist in Boston, and who Mr. Lillie felt, the people would again enjoy hearing, took the liberty of making that change in the program by introducing an old-time friend. The sequel showed that he had made no mistake, for a number on the program was greeted with more positive marks of appreciation than this song, and Mr. Sullivan was compelled to respond with a second song. Then followed last, but by no means least, the delineations or tests by Edgar W. Emerson. These were excellent and convincing some of them given to entire strangers, who testified that they had never known him, and that he had never been in their homes. The seance lasted nearly an hour and abounded with proofs of an intelligent power outside of the medium.

In the evening we had a song by The Ladies' Quartet, invocation, and a few remarks by Sidney Dean, while the address of the evening was given by my guides, "Thoughts on Ancient and Modern Spiritualism." Readings by Miss Webster, songs by the ladies of the quartet and by Mr. Lillie, which were again followed by tests by Mr. Emerson, which were given with a great deal of freedom and apparent accuracy, as many receiving them attested. Thus a little after ten o'clock closed a day which all pronounced an unequalled success, crowning the efforts of the Boston Spiritual Temple, whose officers have striven by every means to make it such.

The Children's Progressive Lyceum celebrated at the same time at Tremont Temple, Mrs. W. S. Butler, Chairman, and Mrs. C. L. Hatch, Secretary of committee. I presume some one who was present will write of this more fully than I can, not being among their number, but those knowing Mrs. Butler, and ascertaining that she is at the head of the movement, know that it would be an assured success. And seeing that Mr. Baxter was to give an anniversary address, delineations, and songs, while a large number of the representative talents of our platform, were to participate in speeches, the exercise in mediumship, etc., and added to this the interesting exercises of the children marching, singing, reciting, and dancing, which took place in the evening, and one would feel certain of both profit and pleasure spiritually. If the signs and indications of this day are not encouraging to every true Spiritualist; then I am no discernor of signs. Thus closed the second day of celebrating for Boston.

Friday, as we told you, was the day The First Spiritualists' Ladies' Aid was to celebrate. Wells' Memorial Hall on Washington Street was chosen with a feeling that it would be found plenty large enough, with a seating capacity of about five hundred, and considering the fact that some must be weary and others busy, after the day previous, but to the surprise of all early in the day the hall was overcrowded, many standing in the outer hall, crowding or striving to at least to place an ear in a position where it could catch sound. President Mrs. Barnes was looking radiant, wearing a look of complete satisfaction. Around her seated on the platform were fifteen speakers and mediums, while outside, where there did not seem even a chance of our wedding our way through, were Dr. Storer, J. Frank Baxter, Juliet Yeaw, Charles Sullivan, Mr. Lillie, and myself. Sarah Byrnes was at that time thrilling the audience with a power of truth and inspiration concerning the living issues of the day. The control a few moments later announced the name of Ascha W. Sprague. After a song, Mrs. C. Fannie Allen gave the people some of those rich thoughts replete with the bright, sparkling, and witty sayings so characteristic of her. Mrs. Yeaw, of Leominster, introduced as comparatively a stranger in Boston, touchingly and tenderly alluded to the arisen workers, those who had stood so firmly and fought so valiantly in the past. Her words struck a sympathetic chord and made all soon feel they were not strangers in spirit who took part in the morning services. I have not been apprised, but on the platform were the Rev. S. L. Deas, of Brockton, Eben Cobb, Dr. Richardson, Emma Miner, Carrie Loring, Kate R. Stiles, Carrie Twining, Mary Lovering, aside from those heretofore mentioned. In the afternoon a spirit through the instrumentality of Mrs. Bagley gave excellent tests, as they are termed, in the evening, Mrs. Carrie Loring, Mrs. Longley, and Mr. Baxter gave descriptions of and for spirits, each of them doing a most excellent work. Mrs. Longley described a spirit to a lady, giving her a very satisfactory communication. When Mr. Baxter arose he told what he had seen while Mrs. Longley was talking, and he then gave names and incidents additional, which found the two in one complete chain. Emma Miner read an original poem prepared for this special occasion, which was very fine. Miss Lucette Webster delighted all with her readings. The Longley Quartet, I shall call them, consisting of Mr. and Mrs. Longley and her sister, Mrs. Hatch, and her husband, were assisted by Mr. Sullivan and sang one of Mr. Longley's beautiful songs. Miss Amanda Bailey, musical director of the day, and Mr. Lillie also gave songs, and many good things aside must remain unnoticed, as your space has already been taken to the utmost. May growth and progress in the coming year commensurate with the spirit of these anniversary days be ours. R. SHEPARD LILLIE.

Brooklyn, N. Y.

The Brooklyn Progressive Conference had occasion to celebrate two anniversaries on Saturday, March 26th. The third anniversary of the conference, under the leadership of Samuel B. Bogert, and the forty-fourth anniversary of Modern Spiritualism. The hall was tastefully decorated with palms, potted plants, ferns, and flowers, by the Ladies' Home Auxiliary, and had, as usual, a very good audience, many strangers being present. Mr. W. W. Sargent occupying the chair as president pro tem.

The election of officers for the next quarter resulted in the re-nomination of President Samuel B. Bogert, who, although being detained by a long and painful illness, was again tendered the honor of president. Mr. W. W. Sargent being elected as first vice-president, and Mr. L. P. Fumee as second vice-president and treasurer.

The exercises of the evening began with singing the hymn, "Beulah Land," after which Mrs. Evans gave the opening address, which was listened to with marked attention by every one present. Referring to our forty-fourth anniversary, the speaker maintained that we had every reason to rejoice in the progress Modern Spiritualism had made in the time since the tiny ray had been taken notice of; for we stood on a broader platform; we had not the obstacles any more to overcome, as did those who first made it known to the world, that this knowledge was a fact, and as we met to-day to receive thought and inspiration from the unseen world, we can safely say that the past year, with its troubles and trials, has also been one of joy, and we can safely hold up the banner of deliverance, for we are pushing forward and gaining more ground day by day.

Mr. Charles R. Miller did not as usual read a

message to the audience, but entertained them by reading a very beautiful poem written by Mary K. Haily entitled "Resurrection Day." Mr. George Deleere gave a very interesting account of one of his experiences in business life, and in conclusion expressed his gratification in having Mr. Bogert re-appointed president, considering him the father of the conference.

Mr. Whitney also gave a very interesting account of his experience, and how he became a Spiritualist, after having been a very good Methodist of seven years standing.

Mrs. Holmes in her usual, impressive and intelligent manner, gave a short account of Spiritualism and its work since the time of the May rap, speaking of Anna Leah Fox, under hill as the pioneer, the first one who dared to come forward, and had the courage and power to proclaim the truth, but we can all be missionaries, even though we may differ in opinion; we can all work, we can all try and bring people on the right path; we can scatter the seeds wherever and whenever we have a chance and thus prepare the ground to receive the seed, which may in time bring forth the fruit of truth.

Mr. McDonald took occasion to refer to the many good and instructive themes propounded during the evening, commenting in very favorable words on the essay of the first speaker of the evening, Mrs. H. Evans.

W. J. Colville held an anniversary service at Conservatory Hall, Thursday evening, March 25th, which was given in this famous speaker's usual, splendid style. A simple abstract of a number of Mr. Colville's lectures would hardly do the subject justice, a verbatim report would seem to be a necessity, and his lecture on this occasion was one of his best. Mr. Colville is one of the most tireless and unselfish speakers on the spiritualistic platform.

Fraternally, DANIEL COONS.

Sunday evening last was celebrated by the Brooklyn Spiritual Home Association at their hall, 220 Fulton Street, as the forty-fourth anniversary of Modern Spiritualism, with quite an elaborate program, as follows: Grand duo, Miss Annie A. Watson and Prof. J. Jay Watson; vocal solo, Prof. J. Jay Watson; recitation, Walter Howell; song, Madam Balordeaux; violin duet, "Les Echos," Prof. J. Jay Watson and his pupil, Mr. Daniel Murphy; address, "The Veil Lifted," Walter Howell; song, Madam Balordeaux; congregational hymn, Benediction, the speaker. The hall was beautifully decorated with flowers by the Ladies auxiliary of the Home Association, and as Walter Howell is the regular speaker for the month of April, including the anniversary services, for the association and being in good condition, and so well supported by the music of Prof. Watson, his daughter, and pupil, Mr. Murphy, also Madam Balordeaux, his lecture was one of his best efforts, and the audience were delighted with the services that Mr. Terry, a spectator, who was present, proposed a voluntary contribution which was taken up, netting a goodly sum in appreciation of the services. Fraternally, DANIEL COONS.

Pittsburg, Pa.

The celebration of the forty-fourth anniversary will long be remembered here. It was made a glad occasion, and all who were present rejoice with the fullness of happy hearts and aspiring minds.

A special subscription and collection had been made to purchase a new organ. The donors were so generous that an organ valued at \$500 was first used at the celebration and will be invaluable to the regular meetings.

The anniversary addresses were made Wednesday evening, March 30th. After organ recital, Mr. G. W. Kates addressed the assembly, placing on the growth of Spiritualism and its attendant phenomena. Mrs. Kates followed, under spirit control, with an eloquent address which we failed to report and of which nothing but a verbatim report could do justice. The spirit concluded with an improvised song on "The Dawning Light." It was heavenly music and divine poetry. The audience was evidently deeply impressed. It is too bad we failed to record and retain so many of these beautiful words said by spirits through mortal lips. J. H. McElroy followed by some well-timed criticism of wealthy people failing to support the cause of Spiritualism, while they have realized the facts of spirit communication.

Thursday afternoon a conference was held, followed by a supper.

The evening was occupied by an entertainment that packed the hall with eager people. The exercises proved to be of the most excellent character, and were as follows: Remarks by G. W. Kates, organ recital by Mr. Coleman, songs by little Fannie Criddle, orchestra selection by the Arlington Trombones, recital by Miss Eddy, piano solos by Miss Klotz, vocal solo, "Tis not True," by Miss Nora Dixon; recitation, "Where is Hell," by Mr. Van Orsdorff; duet, "Drifting with the Tide," by Mrs. Kates and Miss Hughes; recitation by Miss Alexander; piano solo by Miss Jennie Criddle; song by Miss Nora Dixon; quartet by Arlington Trombones; tableaux of "The Missing Bride," witticisms by Mr. Knight. Concluding with a representative piece, accurately costumed to represent various nations, entitled, "A Colloquy of Nations, or Liberty Seeking a Home."

Springfield, Mo.

The Progressive Spiritualist Society celebrated the forty-fourth anniversary of Modern Spiritualism in Harmony Hall, Sunday, March 27th. The exercises in the forenoon consisted of vocal and instrumental music and an excellent address by Prof. J. M. Allen on the "Higher Education."

In the afternoon a general conference meeting was held in which all were invited to participate. Various topics were discussed by Spiritualists and others, and a friendly good feeling prevailed which was very much enjoyed by all present.

At 7:30 p. m. quite an audience assembled to hear a discourse by Prof. Allen on "Spiritualism Ancient and Modern." The lecture was able and was listened to with profound attention.

The exercises throughout were interspersed with music, instrumental and vocal, and the rendition of appropriate poems. General harmony prevailed, and the occasion was a very enjoyable one. Prof. Allen has been our speaker altogether for five months. Being about to depart for other fields of labor the society unanimously adopted the following resolution:

Resolved, That we have listened with great pleasure and profit to the able lectures of Prof. J. Madison Allen the five months that he has been our speaker:

Therefore, we tender him our heartfelt thanks for the efficient services he has rendered to our society and the cause of Spiritualism and we take pleasure in recommending him to others as an able, eloquent, and honest speaker and medium, who will do honor to the cause wherever his lot may be cast.

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